PVRCHAS, his *Paradise*.

A SERMON

Preached at *Lismore* in *Ireland*, upon Sunday the 18. of *December*, 1634.

Preached, and now presented as the Lord *Dungarvans* welcome into *Ireland*.

By *Ambrose Purchas* Priest.

LONDON.
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TO
THE RIGHT
Honourable, *Richard*
Lord Viſcount *Dun-*
garvan, together with
his much honoured and
Vertuous Lady:

A. P.

Wiſheth a portion of
grace heere, and perfecti-
on of glory hereafter.

Right honourable and
my very good friends.

BEcauſe the de-
ſire of man is
ſo inſatiable, that

Ea ſæpe numero deſiderat quibus maxime abundat, I hope I ſhall find pardon, who already having experiẽce of your courteſies, do farther preſume upon your clemencies; once deſiring your honors

to

to view and reade that which already you haue heard: It is no new Presents, I presume to present, but the ancient portion of your inheritance, that which your fore-fathers are already possessed

ſeſſed with, *Paradiſe* it ſelfe; From whence, although it were part of his policy * (who ſtiles himſelfe the *Pilgrim*) to fetch Religion, and follow her about the world, yet ſhall it bee (God willing) the endea-

*My Vncle Mr. *Purchas*

vour

vour of my pains, to follow you both, with all other truely Religious, to *Paradise* backe againe, where your honours shall bee receiued with honour farre surmounting all dignity, for there

shall

ſhall yee bee honored of the Deity; God will then, and there, pleaſe to honour you, becauſe yee haue honoured Him here. They that are here inſtruments of His honour, ſhall hereafter be made partakers

takers of His glory, this you may see more plainely in these following meditations, the occasion of which meditations, upon this Text was, the late long wished, and at length, prosperous arrivall of your Lordsh.

and

and your noble Lady. The joy throughout the Land was great, ſo ſoone as they heard of your Lordſhips ſafe arrivall, in a ſecure haven; but how farre greater will the joy be, when yeſhal once ſafely a-

arrive at that ſe-
cure heavē, whi-
ther ye are as of-
ten called to ariſe
and come away:
but in this your
Pilgrimage to *pa-*
radiſe, methinkes
I heare ſome Ro-
miſh well read
Catholike (that
would faine be
your

your Pilate) telling you that St. *Brandon*, ſayled thither, from *Ireland* in leſſe then 3. dayes; yet I preſume to ſay, that neither of both your Honours, in ſayling to Ireland, were out of the way; ſure

ſure, I beleeue, St. Brandon had a more tedious paſſage from Ireland to Paradiſe, then by report he had, for as I remember, the ſame Hiſtorian tells me, that he met with that diveliſh Pirate *Iu-*

das

das by the way, and he we know ſpared not One, tenne thouſand times more innocent. But leaving this their Paradiſe, to them that injoy it, I againe wiſh your Honors, the fruition of that Paradiſe

true penitent upon the Crosse, purchased in a shorter space. *This day shalt thou &c.* where all your mourning shall be turned into mirth, your fasting into feasting, your sighing into singing

Hallelujah;
with Him on the
highest Heaven;
which that God
in his good time
would effectual-
ly accomplish
faithfully his prayers
firmely and
to testifie your
into light.

Ambrose Parchas.

Cantic. 2. 13.

Arise my Loue, my faire one, and come away.

IT was the parable of Pythagoras, Cor ne edito, eate not the Heart, which parable, although in it selfe it bee obscure; yet by the Sunshine of friendship, the Mist of obscurity is dispersed,

and the true meaning of the Author thus plainely to be discerned; that those which want friends to reveale secrets, or open themselves unto, are devourers of their owne hearts. So great an Enemy to man is this his secret hatred, or aversation to societie, that it causeth him to degenerate, degenerating to participate of the nature of Savage Beasts, to become a Canibal, a Murtherer not of others but of himselfe.

If affliction should ayme at me, and I fall in company, a Friend may raise me againe, but *væ soli*, woe unto him that is alone, woe unto him that is given over unto himselfe, for he falleth, and there is not a second to lift him up. Eccles. 4. 10.

The Proverbe saying, *One man's damned mans heaven, Life is death where men do live alone.* Misery, it lookes merrily, so long as it may repine to such as

will afford it mercy;
for it ensueth a grieved
heart to see his friend
pity him, who impity-
ing doth partake with
him. And therefore
not unfitly did the Ro-
manes call friends Part-
icipes laborum. I will here shew you
two notable examples
of the use of Friends,
and tryall of Friend-
ship; The first betwixt
Jonathan and David,
whose soules were knit
together with the band
of Amity: Wherein
you may see in the

first of *Samuel.* 19. 2. 4. would not keepe his owne fathers counsell when it was against *David* his Friend, but revealed the plot to *David; Saul, my Father, goeth about to slay thee:* Yea, and he wrought so for him in his absence, that he brought him againe into the presence of *Saul*, his Father, as in time past: *verse 7.*

Secondly, observe what would have become of the man sicke of the Palsie (in the 5.

of Saint *Lukes* Gospel and 18. *verse*) if he had had no Friends, he was too feeble of himselfe to crowd into the house, yea, his Friends, though men of ability, yet at first could find no way to helpe him; but at last, although it were through the tyleing, they found way to let downe *misericordem aut misericordem*.

Here I cannot omit a third example, and that of *Tiberius Cæsar*, with whom *Sejanus* had ascended, to that height

Tyb. ad Sejanum, *hæc pro amicitia nostra, non occultavi.*

height of Friendship, that they two were reckoned as a paire of Friends, and the whole Senate did dedicate an Altar to Friendship, as to a Goddesse, in respect of the great and intire Friendship betwixt these two. So deare and precious is True Friendship, that when a man cannot find comfort in any other Cordiall whatsoever, then this is a Cordiall comfort to him, That he hath a Friend will ease his heart

heart by taking part with him: A man may take *Sorrel* to open the Liver, *Betale* to open the Spleene, Flowers of *Sulphur* for the Lungs, *Castoreum* for the Braine; but no receipt openeth the Heart but a true Friend to whom a man may boldly impart whatsoever lieth upon the Heart to oppresse it.

Francis *Lord* Verulam.

We now see of what use a good Friend is, and what need there is of him; but I confesse it is a difficult thing to find for

for us in this deceitful time, to find out such a Friend; but what if such a Friend should come and proffer us this kindnesse, as with *Ionathan*, to knit His soule to the soules of us, that are *Davids*, the beloved of the Lord; would wee not accept of this Friend-like proffer? Solit is, that *Christ* hath proffered Himselfe, and hath promised, that if wee will unite our selves with Him, in this league of Amitie, that although *Difficilia quæ pulcra.*

although wee haue so highly offended His Father, and by our inuentions plucked His wrath upon our heads; Yet hee will undertake to satisfie His Iustice, appease this His wrath, and avert His ire. Although by our depraued nature, wee haue deprived our selues of His presence; Yet Hee will pleade so well for us, that wee shall againe be admitted into His presence, as in times past.

It was the speech of

an Emperour (as I take it upon his death-bed) That hee had had all things, and now would give all things to be found in *Christ*. Now wee have on the contrary *Christ* freely offering Himselfe; and using all meanes possible to win us vnto Himselfe, inuiting us to the participation of His treasures; And because wee shall know that wee are not Friends, in the meanest ranke, or degree of Friend-

Severus.

ship

ſhip, Hee is pleaſed not onely to diſtinguiſh, but alſo to dignifie us by a more neere, deere, and familiar title; as, His ſiſter, His ſpouſe, *Cantic.* 5. 1. Such as without whom, He will neither eate, or drinke; but if Hee hath eaten, they muſt doe ſo too: *I have eaten my Hony-combe with my Hony, I have drunk my Wine with my milke; eate O Friends, yea, drinke abundantly O beloved. Cantic.* 5. 1. Yea, to ſay more, wee

are

are such friends, as without whom, Hee will not live, but because Hee liveth, we shall live also, *Iohn* 14. 19. No marvell then, if Hee doth so often invite us, since wee are so necessitated to rise up out of this Dungeon of Misery, and to lie downe with Him, in His Pallace of Mercie. No lesse then twice in this one chapter, are we invited by Himselfe. First in the Tenth Verse, *Thy brethren speake, and desire unto*

me,

me, *Rise up my Love, my faire one, and come away.*
And againe, in this Thirteenth Verse. *Arise my Love, my faire one, and come away.*
Which words, are the words of that wise and Lovely King *Solomon*, inuiting his new Spouse to come with him from the place shee then did reside in, to His Princely Pallace in *Jerusalem*; but in the Misterie, behold a greater, a wiser, and farre more lovely then *Solomon* is heere. Now

minus

minus amans quam amor; Saith Saint *Bernard*: No lesse loving then Love it selfe. Heere is *Christ* the true Bridegroome curteously inuiting His Spouse, the Church, that is, every true beleever (*Vos estis Templum Dei*, saith Saint *Paul*) *To forsake the world and the Flesh*; which as *Aquin.* saith, fitly may bee termed, *Cubilia Leonum*, and *Montes Pardorum*, The hellish dennes of deuiliſh Lyons, and mighty

ty Mõntaines of bloody Leopards, *Canti.* 4. 5. These would *Christ* have his Spouse to forsake, and come and live with Him in His heavenly *Ierusalem*, or abide with Him on His Holy Mountaine, *Psal.* 15. 1.

Text. In the words, there are these parts;

1. *A Taxation.*
2. *A Compellation.*
3. *An Inuitation.*

1. *Taxauit cum vexatione.*

2. *Appella-*

2. *Appellavit cum appropriatione.*

3. *Imitavit cum immutatione.*

First, A *Taxation.*

Arise.

Heere may some couzening conceited Opinonist begin to cavell in this sort; Will CHRIST allow His Church no ease? To which I answere, Hee will, and doth solemely charge, those that have to doe with the

Church, not to disturbe the quietnesse thereof; as *Cantic.* 2. 7. *I charge you Oh Daughters of Ierusalem, by the Roes, and by the Hindes of the fields, that yee stirre not up, nor waken my Love, vntill shee please.* But yet Hee will not allow her to take her ease in wickednesse, nor yet to bee lulled in the silken cradle of securitie; but when Hee seeth this, then He calls to her to arise, and come away, *Arise my love, my faire one, &c.* Heere

Heere can I not give Anger its proper definition; because I cannot terme it a passion in Him, who is not subject to any; but it is rather heer, A calme resolution in God, to punish or prevent sin in us. It is not with God, as it is with divers of us, who often we are onne angry, will scarce ever bee pleased againe; but in Him is rather compleately fulfilled that ancient and true Proverbe, *Quo major eo placabilior*; By how

Miner. apud Eurip. laudat

how much the greater, by ſo much the ſooner pleaſed. For wee are never ſo ſoone ſorrowful for offending Him, But He is aſſoone mercifull to forgive us: But becauſe the Anger of God is heere expreſſed in one word; I dare not ſtay to ſpend many in the expoſition of the ſame; but onely let us hence obſerue; That although His anger is contained in one word, Yet His Love is not fully expreſſed, but in many

My Love, my faire one, &c.

Although His anger lasteth but a while, yet His Love endureth for ever.

My Love, my Faire one, &c. Let us here take notice how God is pleased to dignifie his Church, and honor her with those familiar titles and termes of *Love* and *Faire-One*; Shee's lovely and faire because Shee's His: Many are the pledges of his sincere affection towards Her, by

which Shee becomes lovely and faire, *Venerunt mihi pariter omnia bona cum illa, Wisd. 7. 11.* These the pledges of his love or affection are of three sorts.

Love Tokens.

Hugo de S. vict.

1. Either, *Dona naturæ.*
2. Or, *Dona gratiæ,*
3. Or, *Dona gloriæ.*

The gifts of *Nature* are, Memory, Reason, and Will, wherewith we excell brute beasts. The gifts of *Grace* are, Faith, Hope, and Chari-

Charity, with which we overcome the Devill.

The gifts of *Glory*, eternall and true *Happineſſe*, happy and eternall *Trueth*, true and happy *Eternity*, whereby we are made equall with the *Angels*, or as the ſame Author ſaith in another place, in token of His love He giveth her, Dr. *Rawlinſon.*

Monile in Pectore.
Annulum in Digito.
Dotem in jure Hereditario.

1. A Brooch upon her Breast.
2. A Ring upon her finger.
3. A royall dowrie for her inheritance.

1. *In pectore ratio.*
2. *In manu operatio.*
3. *In dote utriusque remuneratio.*

The *Brooch* (saith he) is *Reason*, the mother of Discourse; The *Ring* to grace her hand is Good-workes; and the recompence of both,

both is her inheritance of a Kingdome.

These things I beleeve he doth and will bestow on those whom He pleaseth thus to vnite unto Himselfe: but how can I, which am but a finite Creature, be thus united to an infinite Creator. *Objection*

I answere, out of *Baudwins* words, *Accepit naturam & communicavit gratiam*, that is, When *Christ* became incarnate, then thou becamest incorporate, that is, When

Christ

Christ took upon Him thy humane nature, then did He impart unto thee his Divine.

Vse. Seeing then, that God is thus pleased to unite and appropriate us unto Himselfe; let not us proove false, or disloyall unto him, by running a whoring after strange gods, and so be led away by our owne inventions.

This we doe, when we preferre the pleasures of the world before the Love of God, and therefore it plea-

seth

seth the *Holy-Ghost*, in Scripture, to call us Adulterers, when we thus set our Affections upon the world, or any thing therein: *Yee Adulterers and Adulteresses, know yee not that the amity of this world is enmity with God.* Let us know we must not set up our rest here. James 4.

Sunt pennæ volucres mihi,
Quas sibi cum velox
mens induit.
Terras perosa despi-
cit. Boet. de Com. lib. 4. metr. 2.

If

If wee enter with our ſelues into ſerious contemplation; wee ſhall find this to prove but a place of deſolation, and therfore wee ought to be more ſenſible and carefull of our owne elevation;

Ambroſe lib. de virg. † *Diſcite in hoc mundo ſupra mundum eſſe, Et ſi corpus genitis volitat, in vobis, ales interior; quid ergo te in terram deijcis.* Since thou haſt the libertie of wings, why doſt thou clog thy ſelfe with the cares of this world;

what is there in the world that should thus delude us? If wee bee to day in as high promotion as *Haman* was with King *Ahasuerus*, may wee not have as suddaine a fall, if wee have great store of wealth; Riches have wings, and flie away, *inopem me copia fecit*, saith the *Poet*: And on the contrary, If we have *Christ*, with Him wee shall have all things. *Omnia habemus Christe, & omnia in nobis Christus*: Love not

Haud vllas portabis opes Acharontis ad vndas.

Ambrose.

1 Ioh. 2.15 not therfore this world nor the things that are in this world, Wee count it not a slight fault for a Woman to set her love and affection upon another man, when shee is contracted or married to a Husband, yea, wee count it an indignitie and dishonour, and the reason is, because God hath so dignified and pleased so to honour that estate in which they are united, and yet this is but a type of the union, betwixt

twixt *Christ* and His Church.

In these respects hath God pleased to honour that estate.

1. *Authoritate instituentis.* *Peraldus sum: virtu. tum.*

2. *Loco in quo institutum est.*

3. *Tempore; in quo homo nondum peccaverat.*

4. *Antiquitate.*

I. It was God Himself that first did institute it, *Gen.* 2. 28. Authoritate.

there it is evident that God himselfe brought them first together.

Loco. Secondly, It was instituted in *Paradise*, and it is worthy our observation, and it maketh greatly to the honour of marriage, to consider that this alone was instituted in *Paradise*; for from hence may we note the happines of those that marry in the Lord, for they are not only married one to another, but *Christ* is married unto them.

Thirdly

Thirdly, it was in the time of mans innocencie, the happiest time that ever man enjoyed or lived in, when God, with all the rest of his Creatures, were at peace with him before there needed any reconciliation, because there was never any disagreement. Tempore.

Fourthly, it was the first order that God did institute after mans Creation; and as it was the first that God the Father did institute: So did *Christ* Antiquitate.

God the Sonne, please to grace and dignifie it with the first miracle that ever he wrought on earth, which was at a marriage in *Cana* of *Galile*, where he turned the water into Wine. *Iohn* 2.6.

Thus highly doth God please to esteeme of the contract which passeth betwixt man and woman, as thus to dignifie it, where He Himselfe was but a guest; and shall we thinke he will lesse esteem of that contract where

where He Himſelfe is Bridegroome.

Since it hath pleaſed him out of his love ſo to honour us, let not us be wanting in our love and reſpect again towards Him: Let not the conſideration of this His infinite love to us, cauſe us to ſlacke our love to Him, becauſe it comes ſo farre ſhort of His; for He knowes what we are able to doe and expects no more; *affectum non effectum requirit Deus*, God lookes that willing- *Vſe.* *Ambroſ.*

lingneſſe ſhould vſher in all our obedience, *Non intuetur Deus quantum quis valeat, ſed quantum velit, quicquid vis, & non potes factum conpntat*; Let us therefore willingly love Him againe, becauſe he hath loved us firſt.

It was one of the plagues and tortures wherewith that cruell Tyrant *Mezentius* did uſe to murther men:

Mortua quinetiã iungebat corpora vivis,

Com-

Componens manibusque manus atque oribus ora) To tye the living and dead together and cast them both into a dungeon, there to continue till they were both in one case. By this cruell tyranisme is figured unto us, those matches, or marriages; where love is wanting; which often happeneth by these occasions. First, when marriage is without the consent of either of the parties requisite and therefore *essentiale quid*,

quiddam in matrimonio eſt conſenſus, for as *Catullus* ſaith, *Virginitas non tota tua eſt ex parte parentum eſt, Altera pars patri data pars eſt altera matri, Tertia ſola tua eſt.*

quod ſubito exoritur fluctuat ut ſubito.

Secondly, when the parties are too haſty, and ſo raſhly adventure before affection on both ſides is ſetled; we have an old ſaying, which is very certaine, *deliberandum eſt diu quod ſtatuendum eſt ſemel*, for this affected diſpatch is one of the moſt

most dangerous enemies to serious busines that can be: It is like to that which the Phisicians call *Prædigestion*, or hasty digestion, which is sure to fill the body full of Crudities and secret seeds of diseases, "ὄψιμον ὀψὲ τίλλεσθαι, "οὐ κλέος ἣν ἀπολῆται.

Homer. *quem versum.* M. Tullius *ita convertit tarda & sera nimis sed fœna & laude perennis.*

Is it not reason that we should, *negotium suscipere cunctanter* when we must in *suscepto permanere constanter.*

quo significatur ea quæ sero continguntur magnifica plerunque & diuturna esse solere.

Thirdly, when the Dowrie is rather married

ried then the Wife, with *a huic habeo, non tibi* : I have thee for this thing, and not for thy ſelfe.

Now in this ſpirituall Marriage, none of theſe conſents are wanting. Firſt heere is the conſent of God the Father, who gave His onely begotten Sonne, &c. Hee was willing that *Chriſt*, who ſo intirely loved us, ſhould unite us unto Himſelfe.

Secondly, there is, the conſent of *Chriſt* our

our *Bridegroome*, who gave Himselfe, &c.

Now there wanteth none but our consent, which; if wee respect our owne good, wee cannot denie? I remember *Palingenius*, concluding upon necessitie, *Ergo vxor ducenda est*, gives this advice, *Prius tamen aspice quæ sit.*

Præcipue matris mores aduerte patrisque,
Nam,
Qualis quæq; arbos, tales solet edere fructus.

Now I have already shewed

ſhewed you the linage of this our Spirituall *Bridegroome*, that Hee is the onely begotten Sonne of God.

Secondly, heere is not in Him an ouer-haſtie raſhneſſe, for although Hee loveth us rather then his life; as ſufficiently Hee hath witneſſed by his death, yet Hee mooveth our affection towards himſelfe by degrees.

Thirdly, Hee ſues not for the Dowrie, for alaſſe what have wee poore miſerable ſoules

that

that may move Him, to set His love or affection upon, I can see no reason of His Love, but His love it selfe, His meere good will is the onely cause, and all Hee lookes for againe, is our good will; *Nec is aliud quærit, nec illa aliud habet*, Neither doth hee seeke for any thing else, neither have wee any thing else to give Him.

Stat pro ratione voluntas.

Bernard.

It was answered by one of the old *Philosophers* in *Laertius*, being asked when a young man

man ſhould marry, μήπω, not as yet; when an old man, μηκέτι, not at all: But let us contrarywiſe learne to remember our Creatour in the dayes of our youth, old or young, let us know it is now time, yea, and high time to give conſent upon ſo reaſonable conditions; Yea, it is now a caſe of neceſſitie, either we muſt yeeld to be eſpouſed to *Chriſt*, who doth dearely love us, or elſe wee muſt be contracted

Si non ſponte vi pares coactus

ed to the *Devill*, who doth deadly loath us; Let us now judge whether it be better to be beloved of a friend, or loathed of a fiend.

Iustin saith, That this our *Antagonist*, the Devill, is *Dei Simia*, Gods Ape, and indeed this word Ape, doth very well agree with him in this respect; Even as the Ape by kindnesse kills her whelpe, with too much love, and lulling in her armes: So will not Sathan then denie us helpe,

helpe, when as his help may yeeld us greater harmes.

Amando occidit, his love is their death, whoever they are, hee once commeth to hug, or imbrace; not much unlike to *Ammon*, who after he had once deflowred his sister *Tamar*, he hated her ever after; And wee shall find, that what show of love soever this our Enemie hath made to us before, Yet his hatred after, will be farre greater, *Dionisius* the elder

elder, noted very well, when seeing his mother very old, and overstriken in yeeres, desirous to marry a young stripling; that although it were in her power to violate the Lawes of *Syracusa*, yet not to violate the law of Nature: So let me tell you; That although it may seeme easie in your conceit, to violate the lawes of men, yet shall it not be easie to violate the lawes of God, by whose edict it stands decreed; That

either wee must be His Spouse, or the Devills harlot; with the one wee shall find Treasure incomparable, with the other trouble intollerable; of the one, wee shall find a pretious treasure, of the other a pernitious traytor; Wee can desire no more then the first, if wee refuse the last, and wee can deserue no lesse then the last, if wee refuse the first.

I believe not that wee can justly tax *Olimpias* the mother of *Alexander*,

Alexander, for baniſhing a noble woman of *Macedonia*, from her Court, becauſe ſhee preferred wealth before vertue, in marrying a rich foole; No more can we taxe God of injuſtice, if He baniſh us from His princely pallace, where wee ſhould have beene crowned, if wee had eſpouſed him the King of heaven, if wee neglecting him, become harlots to that old ſpirituall fornicatour, the Devill before mentioned.

My Loue, and faire one, &c. Hence let us take notice that wee are His, and no others, *My beloved is mine, and I am His*; Verſe, 16. Yea, if wee rightly conſider it, wee are more His then our owne; and therefore wee ſhould haue alwayes a greater care to pleaſe Him, then to pleaſe our ſelues.

Hence alſo may we obſerue the happineſſe of true believers above others; They alone ſhall participate of this

this His extraordinary Love, whereas others ſhall be excluded this heavenly Paradice, as Harlots, not worthy to be received, but rather to receive their portion with the Devill, and his Angels for ever.

My Love, &c. Here wee ſee, Hee pleaſeth to ſpeake in the ſingular number, to let us underſtand that He hath but one *Love*, but one true Church, as therefore, hee will admit of no other, no

more ought wee: *There ſhall bee but one Sheep-herd, and one ſheep-fold.* Wee read of none but wicked *Lamech* before the flood, that had more wives then one, and him *Iovinnian* called a Monſter, becauſe he made two ribs of one; Yea, and another obſerueth, that the name of his ſecond wife did ſignifie a ſhadow, becauſe that ſhee was not a wife, but the ſhadow of a wife; So in like manner, there is but one Catholike Church,

Church, the Roman, some thinke, no better then *Lamech's* second wife, but the shadow of a wife; but admit her *Christs* spouse, yet shee hath many foule faults in her, much levitie and wantonnesse, which God amend: But because this will deprive me of my intended discourse, I therefore leave it, and come againe to the same words before handled.

My Love and faire one, &c. Here is both a

likely portion, and a lovely proportion, ſhe is both lovely & beautifull. Here is His love expreſſed to his church in many more words then his Anger, which laſteth but a while, but this His love ſhall endure for ever, She is not now his ſiſter only, but His Spouſe alſo; not onely His Spouſe, but alſo His Love; and not His Love alone, but His Faire-one; Faire, firſt in reſpect of Her Beauty; ſecondly, in reſpect of her Order

Cant.

Cant. 4. 1. *Behold, thou art faire my Love, behold, thou art faire.*

First, in respect of Her Beauty; The inward gifts of Grace doe shine more brightly in Her; Her jmage which was before by nature defaced, is now againe revived; *Christ* in Her doth now behold her former perfection, and therefore, when He had reckoned Her beautifull parts in particular, as, *Thine Eyes are like the Doves, &c.* * *Thy two Breasts are*

That is Zeale and Knowledg. Im:

are as two yong Roes that are twinnes, feeding among the Lillies: He concludes in the 7 th. verſ. of the 4th. Chap. *Thou are all faire my Love, and there is no ſpot in Thee.*

Secondly, in reſpect of Order, which is the Beauty of every thing, for where no Order is, there is deformity, and where Order is obſerved, there is comelines. If you heare but an eloquent Oration, will ye not judge the beauty the beauty thereof, rather

rather to consist in the curious composing, or knitting together of those Rhetoricall flowers, thē in the flowers or sentences thēselves. It is so in every Society; An Army mixed, together, is a confused multitude, but in their Order, a beautifull company. It is reported of the Queene of *Sheba*, that came so far to see *Solomon*, that when she beheld the sitting of his servants, and the attendance of his Ministers, and their apparell

apparell, and his Cupbearers, &c. There was no more ſpirit in her, 1 *King*. 10. 4, 5. She was raviſhed here, with the very Order and decency of him that was but a type of *Chriſt* and his Church, then whoſe Order, nothing is more beautifull. Wherein, every one affecteth not Supremacy, but ſome bare one Office, and ſome another; ſome *Apoſtles*, *ſome Prophets*, *ſome workers of Miracles*, *ſome Heare*, *ſome reade*, *ſome Preach*, *ſome Pray*,

Pray, every one do something in their Order.

Thus having mixt her Beauty with order, you see in what a beautifull order the *Church* remaines.

Lastly, *invitavit cum immutatione*— Come away, wee ought not now to tarry, when *God* calls, *Si deserveris coronaberis, si manseris laniaberis.* It is the king of heaven that calleth us, who are ready to run into the mouth of the devouring Lyon: Let us therefore run hastily

A solitudine seculi; ad solicitudinem Cæli.

ly towards Him, and cry Him mercy, that wee have beene so long disobedient, and have so long stopped our eares at His call; let us now run and cary with us, *Gemitum in pectore; Singultum in gutture, Fletum in facie.*

Groanes in our breſt, Sighes in our throats, Teares in our eyes; let there no lõger be need for Him to cry, *How long would I, but ye would not?* But let us now haſt to meet Him who comes not to leade us out

out of prison, to the place of execution, but to a place of joy inexpressible, to the promised *Paradise*, which as he is willing, so also is hee able to bestow upon us.

There are but three kingdomes, *Heaven*, *Earth*, and *Hell*, and he is Lord and Master of them all. First He is Lord of *Heaven*, *ad donandum*, to reward us with. Secondly, He is Lord of *Earth*, *ad dominandum*, to rule and gouerne it: and thirdly

ly, He is Lord of *Hell*, *ad domandum* to vanquish it.

And this is that Lordly Bridegroome, betwixt whom and us, the Covenants were drawne in Baptisme, and have oft since bin sealed and confirmed in the Lords Supper. Let us therfore hasten with this our princely Bridegroome, unto our coronation; which although it cannot bee comepleately finished till our Soules shall have forsaken these earthly

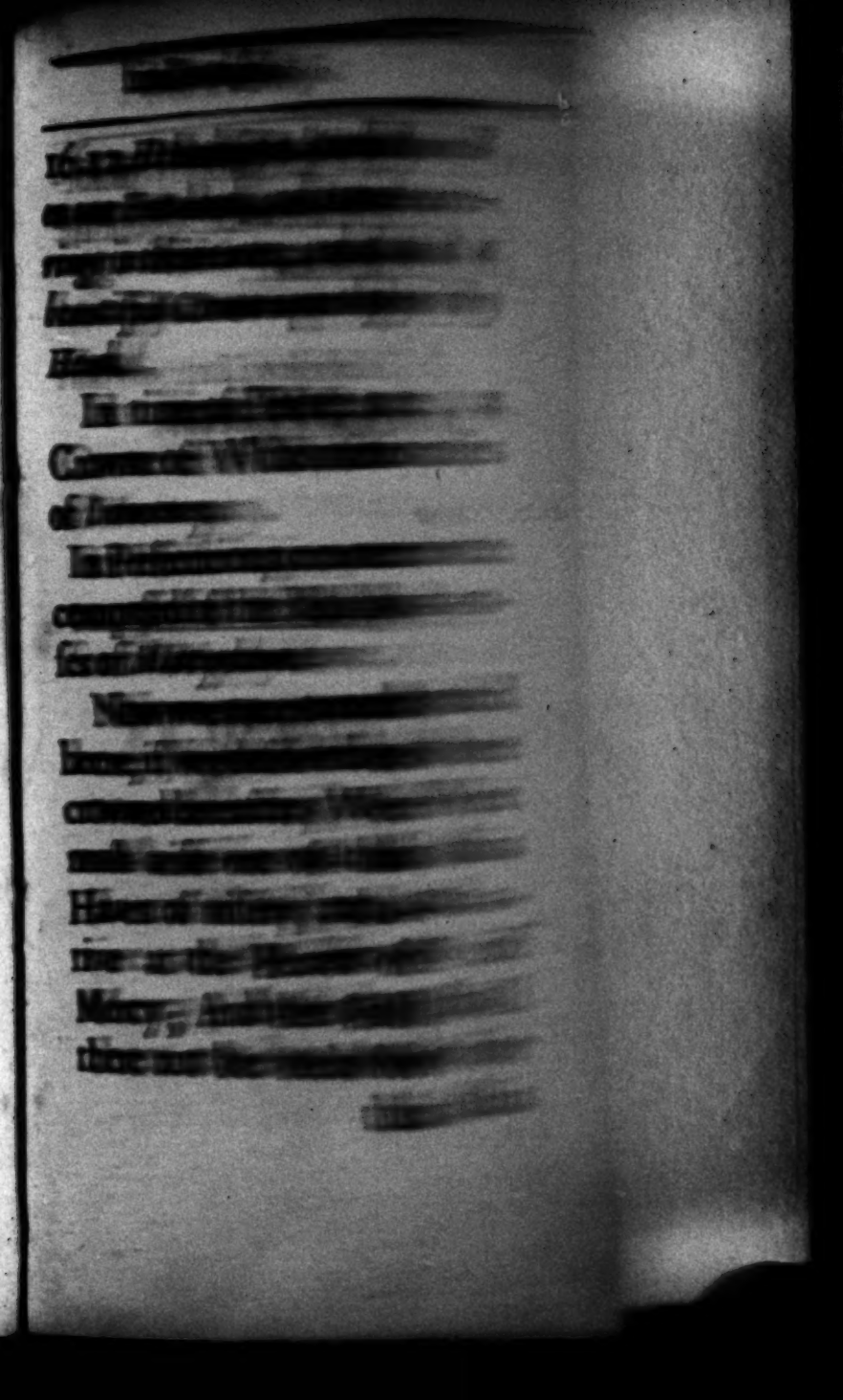
earthly Tabernacles; Yet then ſhal we, without moleſtation, enjoy that united peace with God, in prety, and with our ſelves in ſecurity: although we ſhal neuermore injoy the communion of His affliction, yer ſhall we evermore injoy the union of His affection. In the meane time let us labour and indeavour, ſince he hath been ſo loving to us, daily to increaſe our love againe towards Him; This our love to Him muſt be expreſſed

1. *Corde.*

2. *Corpore.*

First in the heart, there true Love out to be founded, that it may endure so long as the heart doeth, which is *primum vivens*, but *ultimum moriens*.

Secondly, *Corpore*. By the body is heere meant, all outward respect, and reverence, wee have given Him our soules, and shall we deny Him our bodies; He hath given Himselfe both to us, and for us, and shall we keepe backe any thing from Him; He hath not onely promised us a crowne hereafter, but hath crowned us heere, *Ezech.* 16.12.



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16. 12. *He hath set a Iewell on our Fore-head, and eare-rings in thine eares, and a beautifull Crowne upon thy Head.*

In time of Peace, a Crowne of White-roses of *Innocency.*

In Persecution, a crowne composed of the Red-roses of *Martyrdome.*

Now wee are crowned heere, if wee desire to bee crowned hereafter; Wee must arise out of this Haven of misery, and arrive at the Heaven of Mercy; And then shall there not bee neede for this

this our Lordly Bride-groome to call againe the third time,

Arise my Love, my faire one, and come away.

FINIS.